The Lamb of God

(for older children) by Curtis Sergeant

1

The Chosen One

From the beginning of time, long before I was born, my ancestors carried a sacred calling. My name is Joshua, and I am a lamb descended from a long line of sheep who have witnessed the story of redemption unfold across the ages. We were not just ordinary creatures; we were chosen.

It all started in the very first garden, the place of perfect peace—Eden. But that peace was shattered when mankind disobeyed the One who made them. My ancestors watched as God Himself clothed Adam and Eve with garments of animal skin, the first sacrifice, the first shedding of innocent blood to cover sin. From that moment, we sheep became a sign—a symbol of something greater to come.

You see, we lambs are gentle and trusting. We follow our shepherd wherever he leads, never questioning his care. We depend entirely on him for food, water, and protection. We are not strong or fierce like the lion nor swift like the deer. Yet, we were chosen to represent something precious to God: innocence, purity, and willing sacrifice.

Many seasons passed, and my ancestors continued to serve this sacred role. One night, our flock huddled in the land of Egypt, where God's people were slaves. The air was thick with anticipation and fear. Following God's command, the shepherds among them selected spotless lambs, setting them apart. When the moon rose high, my ancestors watched as their blood was painted over the doorposts of Israelite homes. That night, the angel of death passed over every house marked by the blood of the lamb, sparing those inside. From then on, our kind became the Passover lambs, the sign of salvation and deliverance.

Years passed, and my forefathers roamed the hills of Israel, grazing in pastures under the watchful eyes of shepherds. One such shepherd was David, who later became a mighty king. He understood us well, calling the Lord himself a Shepherd, caring for His people as we sheep depend on our earthly guardians.

Then came the day of the prophets, who spoke of a coming Lamb—one who would be greater than all who came before. My ancestors listened as men foretold of a servant who would be led like a lamb to the slaughter, silent before his shearers, giving his life to save many.

Then, one day, He came.

John, the prophet in the wilderness, cried out when he saw Him, saying, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29). It was Jesus, the promised one, the fulfillment of all the sacrifices before Him. He called Himself the Good Shepherd, yet He was also the Lamb, laying down His life for His sheep.

As I stand here now, a small lamb in this great story, I see the privilege of our kind. We have been chosen to bear the message of redemption and remind the world of God's love, care, and ultimate sacrifice. From Eden to Egypt, from the prophets to the cross, the theme of the Lamb's blood runs through history.

And I, Joshua, am honored to carry this story forward.

2

The First Sacrifice

In the beginning, the world was whole. There was no pain, fear, or shame—only the warm light of God's presence. My ancestors watched over the land, grazing freely as Adam and Eve walked in harmony with their Creator. It was a time of joy, peace, and perfect love.

But the whisper of rebellion slithered into the garden. The deceiver, cunning and cruel, twisted God's words and planted doubt in the hearts of the first man and woman. "Did God really say…?" The question lingered like a shadow, poisoning their trust. Eve reached out, Adam followed, and together, they took the forbidden fruit and broke the one command given to them.

The moment their teeth sank into the forbidden fruit, everything changed. Their eyes, once filled with innocence, flickered with the weight of guilt. They saw themselves for what they had become —broken, ashamed, and unworthy. My ancestors watched as Adam and Eve scrambled to cover themselves with leaves as if the mere vegetation could hide their sin from the One who made them.

Then He came.

The voice of God, once so familiar, now brought trembling. He called their names, and they hid. But no shadow could conceal them from His sight. "Where are you?" The question was not for His knowledge—He already knew—but for their hearts. He knew they were lost, separated from Him. Adam stammered, "I was afraid because I was naked, so I hid."

The Creator, who had formed them from the dust and breathed life into them, was grieved. Sin had entered His perfect world. The ground would now bear thorns; toil would replace ease, and pain would touch every life. They felt shame for the first time. And worst of all, they were cast out of the garden, away from the intimacy they once knew.

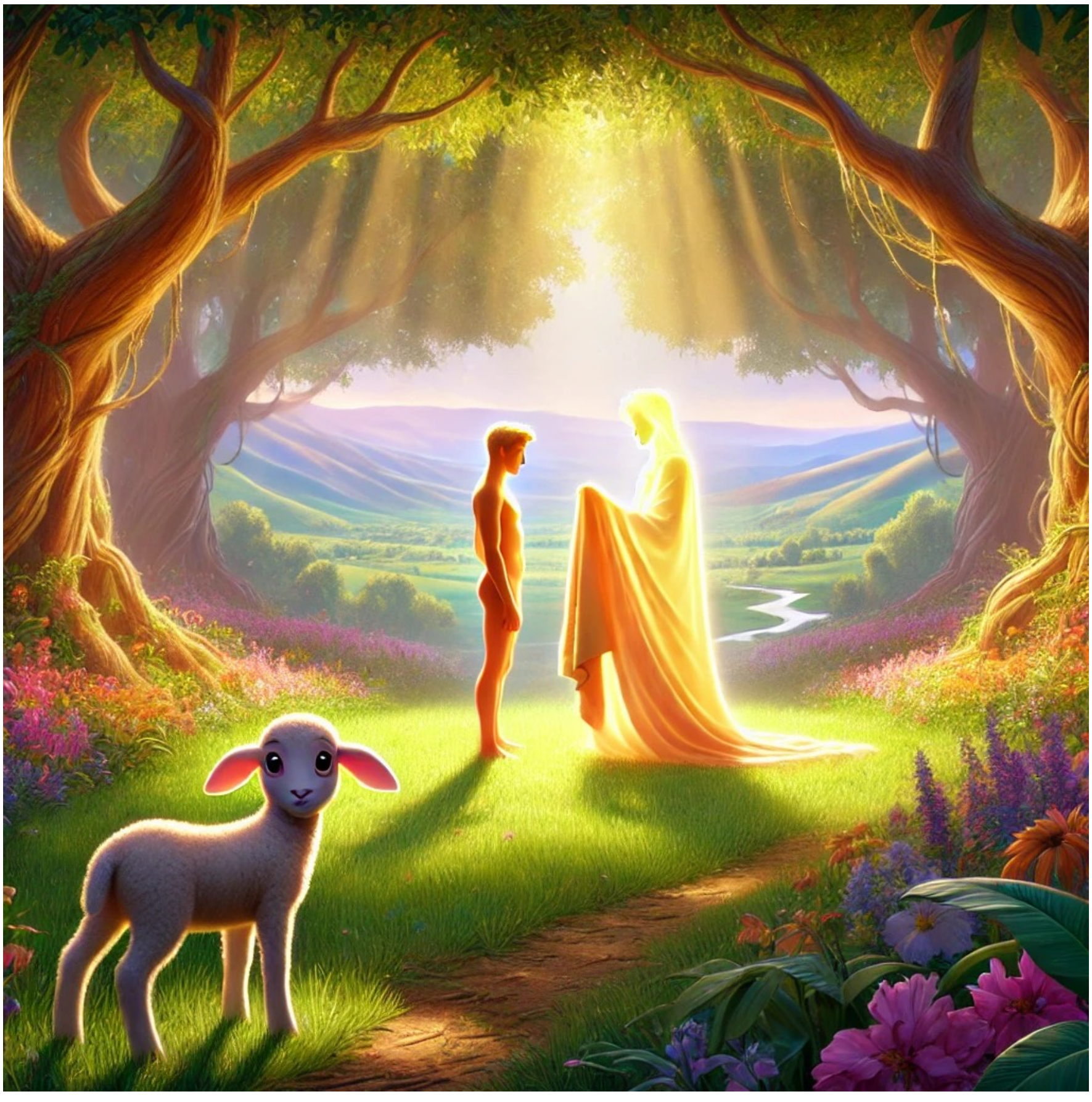
But God, in His mercy, did not leave them uncovered.

My ancestors saw it—an innocent animal, taken and sacrificed. Blood stained the ground for the first time. The skins of this creature became garments for Adam and Eve, covering their shame in a way no leaves ever could. It was the first sign, the first glimpse of what was to come—that sin could be atoned for only through the shedding of innocent blood.

My forefathers whispered of this moment for generations. They knew what it meant. We lambs were chosen for something far greater than ourselves. That first sacrifice pointed to all that would follow: the offerings of Abel, the Passover in Egypt, the temple sacrifices in Jerusalem, and, ultimately, the Lamb of God who would take away the sins of the world.

Even in their fall, God provided a way. Even in their shame, He clothed them. And one day, a final Lamb would come to cover not just a man or a woman but all who would trust in Him.

As I stand here now, a descendant of those who have carried this story, I see the weight of what it means to be chosen. We are the bearers of the picture of God's mercy. And I, Joshua, will continue to tell this tale.



3

Cain and Abel

The sense of need for redemption continued through the sons of Adam and Eve—Cain and Abel. My ancestors watched as both brothers brought their offerings before the Lord. Abel, a shepherd like so many who cared for my forefathers, offered the firstborn of his flock, a perfect and unblemished lamb. His sacrifice pleased God. Cain, a tiller of the soil, offered fruit from the ground, but his sacrifice was not accepted.

Anger burned in Cain's heart, festering into something dark and dangerous. The warning came: "If you do what is right, will you not be accepted?" But Cain turned away from mercy and took his brother's life.

God's judgment fell swiftly, yet even in judgment, there was grace. Cain was cast out, bearing the weight of his crime, yet God marked him, protecting him from destruction. The weight of judgment without grace is unbearable, but God's mercy is offered even in our failings.

The desperate need for the provision of a sacrifice was felt more keenly than ever, whispering of the hope of a greater Lamb to come—one who would bear judgment so that grace and forgiveness might reign.

4

God provides a Sacrifice

Generations after Adam, a man named Abraham walked with God. He was chosen to be the father of a great nation—God's people. Abraham loved and obeyed the Lord, trusting Him in all things. Because of his faith, God made a covenant with him, promising that his descendants would be as numerous as the stars.

One day, God tested Abraham's faith, commanding him to sacrifice his beloved son, Isaac. My ancestors trembled as Abraham and Isaac climbed the mountain where God told Abraham to make the sacrifice. Isaac carried the wood for the offering. Isaac asked, "Where is the lamb for the burnt offering?" Abraham replied, "God will provide."

Abraham obeyed because he trusted that God was able even to raise the dead (Hebrews 11:19). Just as Abraham raised the knife to kill his son, a voice called out, "Do not lay a hand on the boy!" A ram was caught in a thicket—God's provision. This foreshadowed the ultimate sacrifice: Jesus, the Lamb of God, who would take our place. His name, Jesus, is the Greek translation of Joshua —the very name I bear. The meaning of the name is God's salvation. The promise is fulfilled in Jesus, and the greatest substitute is given.

5

The Passover Lamb

Long after Abraham, his descendants grew into a great nation, just as God had promised. Abraham's grandson, Jacob—whom God renamed Israel—had twelve sons, and from them came the twelve tribes of Israel. But their journey was not an easy one. A great famine swept through the land, and to survive, Jacob's family traveled to Egypt, where one of his sons, Joseph, had risen to power. God provided for Egypt and the surrounding nations through Joseph, saving many from starvation.

For a time, the Israelites lived in Egypt peacefully. But generations passed, and the memory of Joseph faded. A new Pharaoh arose, one who did not know the history of how Joseph had once saved the land. Instead, he saw the growing numbers of Israelites as a threat. Out of fear and selfish ambition, he enslaved them, forcing them into cruel labor. The people cried out to God, and He heard them.

God raised up a leader, Moses, to confront Pharaoh and demand the release of His people. But Pharaoh's heart was hardened, and he refused. So God sent plagues upon the land—ten great signs of His power and judgment. The waters turned to blood, swarms of locusts devoured the crops, darkness covered the land, and disease spread. Each plague struck down the pride and gods of Egypt, yet Pharaoh still would not let them go.

Then came the final plague—the most dreadful of all. God declared that every firstborn in Egypt would die, from the palace to the lowest servant's home. But He provided a way of salvation for His people. He commanded the Israelites to take a lamb, one without blemish, and sacrifice it. They were to take its blood and mark their doorposts with it. When the angel of death passed through Egypt that night, he would see the blood and pass over those houses, sparing the firstborn within.

My ancestors, the lambs, bore the weight of this moment. They were chosen for a sacred purpose—to be the sign of redemption, the means by which God would spare His people. And so, as the darkness fell over Egypt, my forefathers gave their lives, their blood marking the homes of God's people.

That night, cries of anguish filled the land as the firstborn of Egypt perished. Pharaoh, at last broken, commanded the Israelites to leave. God had delivered His people, and they set out on the journey to the land He had promised them.

The sacrifice of the Passover lambs became a lasting memorial; a feast celebrated every year by the Israelites to remember their deliverance. Yet, this was only a shadow of what was to come. The true Passover Lamb would one day be sacrificed—not just to rescue a single nation from slavery but to save the entire world from the bondage of sin.

Jesus, the Lamb of God, would shed His blood so that all who trust in Him might be passed over in judgment, their sins covered by His sacrifice. Just as my ancestors played their part in that night of deliverance, I, Joshua, continue to tell this story, the story of the God's provision that runs through history, leading to the final Lamb who takes away the sins of the world.

6

The Day of Atonement

After God delivered Israel from Egypt, He established laws to guide them as His chosen people. At the heart of these laws was the need for atonement—a way for sinful people to be reconciled to a holy God. One of the most sacred of these ceremonies was the Day of Atonement, given in Leviticus 16.

Moses, the great leader of Israel, was the one God had chosen to lead His people out of slavery. But he did not do this alone. His brother, Aaron, was appointed as the first high priest. Aaron's role was to serve as a mediator between God and the people, offering sacrifices for their sins. His duties pointed to a fundamental truth: sin separated humanity from God, and only through the shedding of blood could reconciliation be made.

On the Day of Atonement, Aaron was commanded to make special sacrifices to cleanse the people and the sanctuary of their sins. He would first sacrifice a bull for his own sins, ensuring that he himself was purified before standing before God on behalf of Israel. Then, two goats were chosen—one to be sacrificed, and the other, the scapegoat, to be sent into the wilderness. The first goat was slain, its blood sprinkled upon the mercy seat in the Most Holy Place, symbolizing the price paid for sin. The second goat, the scapegoat, had the sins of the people confessed over it and was then sent away, carrying their sins into the wilderness, never to return.

This ceremony was a vivid picture of both justice and mercy. The blood of the sacrificed animal showed that sin demanded payment—life for life. But the scapegoat demonstrated the removal of sin, showing that through God's provision, the people could be cleansed and set free.

Yet, as with all sacrifices before it, this was only a shadow of the true atonement to come. The blood of animals could never permanently take away sin. Year after year, the high priest would perform this ritual, and year after year, the people would be reminded of their need for something greater.

Jesus, the ultimate High Priest, became both the sacrifice and the scapegoat for all humanity. His blood, not sprinkled on an earthly mercy seat, but poured out on the cross, paid the price for sin once and for all. He bore the iniquities of the world, carrying them away as the scapegoat had once done for Israel. Through Him, atonement was made—not for a year, but for eternity.

As I, Joshua, reflect on this, I see once again how innocent animals played a role in foreshadowing the greatest sacrifice. The Day of Atonement was not just a ritual—it was a prophecy. And in Jesus, that prophecy was fulfilled.

7

Jesus - the Lamb of God

In the beginning, even before the creation of the world, was the Word, and the Word was with God, and the Word was God. Jesus is the Word. Before the world was formed, before the first breath of creation, Jesus existed. He was the full communication of God to us, the very essence of God's power and truth. All things were made through Him, and in Him was life—the light that shines in the darkness, a light that the darkness cannot overcome.

When Jesus walked among us, He was no ordinary man. He was fully human and yet fully divine, the perfect revelation of God. He healed the sick, gave sight to the blind, and spoke with authority that astonished even the most learned scholars. But from the very beginning of His ministry, He was identified not just as a teacher or prophet but as something far more profound: the Lamb of God.

One day, as John the Baptist was baptizing people in the Jordan River, he saw Jesus approaching. The moment was electrifying. With prophetic clarity, John declared, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29). These words were not spoken lightly. To the Jewish people, the imagery of the lamb was deeply significant. It spoke of sacrifice, atonement, and the long history of innocent blood shed to forgive sins.

John's disciples heard this proclamation and immediately followed Jesus. He turned to them and asked, "What do you seek?" They replied, "Rabbi, where are You staying?" And Jesus invited them, "Come and see." From that moment, they walked with Him, learned from Him, and witnessed the fulfillment of all that had been foretold.

Jesus, the Lamb of God, was not just another prophet calling for repentance. He was the fulfillment of every sacrifice made under the old covenant. He was the greater Passover Lamb, the final atonement, the embodiment of God's redemptive plan. His mission was clear: to lay down His life so that all who believe in Him might be saved.

As I, Joshua, reflect on these events, I see how my ancestors played a role in this great story. From the first sacrifice in the garden to the Passover lambs in Egypt, from the Day of Atonement to the words of John the Baptist, the thread of redemption has always pointed to Jesus. He is the Lamb who was slain, yet He lives. And through Him, all who are lost can find their way home.

8

A Changed Life

Jesus, the Lamb of God, was not sacrificed in vain. His blood was not shed so that we might remain unchanged, living in darkness. Instead, His sacrifice calls us to a new way of life—one of holiness, reverence, and love. The Apostle Peter wrote, “Conduct yourselves in fear during the time of your stay on earth, knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ” (1 Peter 1:17-19).

If Jesus paid such a price for us, then how should we live? We cannot continue in sin, disregarding the cost of our redemption. Instead, we are called to walk in the light, as the Apostle John tells us: “If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin” (1 John 1:6-7).

To walk in the light means to live in a way that reflects the truth of the gospel. It means rejecting sin, confessing our failures, and striving toward purity and righteousness. It means loving one another, just as Christ has loved us, and living each day with a reverence for God’s grace.

Our own works do not save us, but our lives should be transformed as evidence of our salvation. A heart that truly understands the weight of Jesus’ sacrifice will desire to follow Him wholeheartedly. This is not a burden but a privilege—an opportunity to live as children of light, set apart for God’s glory.

As I, Joshua, ponder these truths, I see how my kind—lambs—have symbolized innocence and sacrifice throughout history. But Jesus was the final Lamb, the ultimate sacrifice that ended all others. And because of Him, we are free—not to live for ourselves but for the One who died and rose again for us.

9

The Lamb Who Reigns

Beyond what our eyes can see, there is a throne in the heavenly realm. Around it, a multitude of angels and living creatures bow in worship. The Apostle John was given a vision of this glorious reality and what would happen there in the future. He wrote about this vision in Revelation 4 and 5. He saw the majesty of God's presence there, and in His right hand was a scroll, sealed with seven seals.

A mighty angel proclaimed, "Who is worthy to open the scroll and to break its seals?" (Revelation 5:2). The heavens fell silent, for no one in heaven or on earth was found worthy—no one but One. Then, John saw Him: the Lamb, standing as if slain, yet alive. The Lamb of God, Jesus Christ, had conquered. Because He was slain and, with His blood, redeemed people from every nation, He alone was worthy to take the scroll and open its seals.

This moment marked the beginning of the fulfillment of God's plan to restore creation to its original glory. The scroll contained the judgments that would bring an end to all evil and usher in God's perfect kingdom. As the Lamb broke the seals, the events of the last days unfolded, bringing both justice and redemption.

The sacrifice of Jesus was not just for salvation—it secured His authority over all of history. His suffering and resurrection were the means by which He would bring final judgment to the wicked and perfect restoration to the righteous. The Lamb who was slain is now the King who reigns.

In response, the heavens erupted in praise: "Worthy is the Lamb who was slain to receive power and wealth and wisdom and might and honor and glory and blessing!" (Revelation 5:12). All creation joined in the song, for at last, the Lamb would make all things new.

As I, Joshua, reflect on this great truth, I see the full picture of the story I have told. From the first sacrifice in Eden to the final triumph of the Lamb, the story of redemption has woven its way through history. Jesus, the perfect Lamb, did not remain in death—He lives and reigns. And one day, He will return to complete what He began, wiping away every tear and restoring all things to their rightful place.

Until that day, I continue to tell this story, proclaiming the victory of the Lamb who was slain and now reigns forever.

10

The Lamb's Forever Home

The story of the Lamb does not end with His reign; it continues into eternity, where His people—His Bride—are fully restored and dwell with Him forever. The Apostle John saw a vision of the final and glorious fulfillment of God's plan in Revelation 19:6-9 and Revelation 21:9-11. It was the moment of celebration, the great wedding feast of the Lamb.

John heard voices in heaven, like the roar of many waters, declaring, "Hallelujah! For the Lord our God, the Almighty, reigns! Let us rejoice and be glad and give the glory to Him, because the marriage of the Lamb has come, and His bride has prepared herself" (Revelation 19:6-7). The Bride of the Lamb is His redeemed people, made pure and spotless through His sacrifice. No longer stained by sin, they are clothed in fine linen—righteous and holy in His sight.

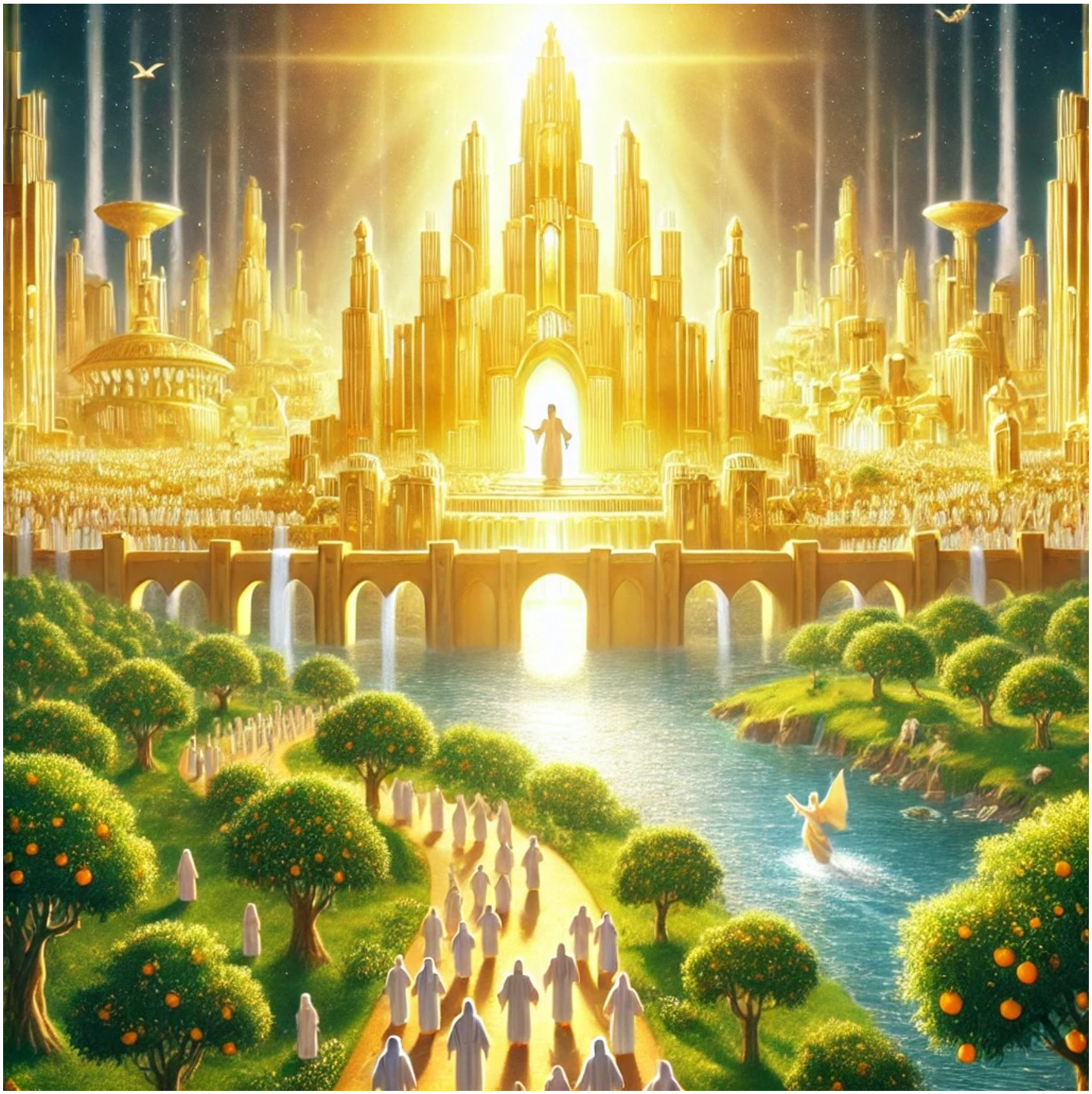
Then, John was shown the Holy City, the New Jerusalem, "coming down out of heaven from God, prepared like a bride adorned for her husband" (Revelation 21:9-11). This city was unlike any before it, radiant with the glory of God, shining with brilliance like a precious jewel. Heaven and earth are united here, and God's dwelling is among His people once more. What was lost in the Garden of Eden is now restored in perfection, as creation is remade and made new.

In this new creation, there is no temple "because the Lord God the Almighty and the Lamb are its temple" (Revelation 21:22). There is no need for the sun or moon, for "the glory of God has illuminated it, and its lamp is the Lamb" (Revelation 21:23). The nations walk in His light. There is no more pain, no more sorrow, and no more death.

John's vision continued into Revelation 22, where he saw the river of the water of life flowing from the throne of God and of the Lamb. On either side of the river stood the tree of life, yielding fruit in every season. Here, the redeemed will serve God and see His face, reigning with Him forever and ever.

As I, Joshua, ponder the fullness of this story, I see the completion of all things. The Lamb who was slain now reigns in eternal glory. His Bride, His people, are with Him, restored and pure, enjoying unending fellowship in a world made perfect. God's work of redemption, woven through history, has found its final purpose. What began in sacrifice has ended in eternal joy.

This is our hope. This is the promise given to those who believe. One day, we will stand in the light of the Lamb, forever His, forever loved. And so, until that day comes, I continue to tell this story—the story of the Lamb who was slain, who reigns, and who will welcome His Bride into eternal joy.



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